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Welcome the blessed with piety :
Welcome God with blessedness.

THE NINE RURAL ARTS*.

1. Gardening.	5. Harping.
2. Working of metal.	6. Weaving.
3. Working of wood and stone.	7. Dyeing.
4. Bardism.	8. Pharmacy.
	9. Barter.

These were known and practised by the old Cymry before they had cities and a system of monarchy.

THE NINE POLITICAL ARTS †.

1. Grammar.	6. Philology.
2. Arithmetic.	7. Military art.
3. Mensuration.	8. Navigation.
4. Astronomy.	9. Judicature.
5. Pleading.	

These were invented after the Cymry had congregated in towns and cities, and had established a system of monarchy and privileged arts.

ETYMOLOGY.

THE NAME “ CYMRY §.”

TO THE EDITOR OF THE CAMBRO-BRITON.

SIR,—The new etymology of the name CYMRY, first suggested by the Cambrian Register§, then patronized by the

* Arch. of Wales, vol. iii. p. 121.

† Id. ib.

‡ We have much pleasure in giving publicity to the following letter, not merely on account of its own merit,—itself a sufficient recommendation,—but because it involves an inquiry, which, although nominally philological, is, in fact, of considerable interest, in a more essential view, to the student of Welsh history, and indeed to the more general scholar. For this reason, we anxiously hope, that the “ questions and doubts,” proposed by our correspondent, will draw forth from some of our readers the answer he wishes. It is only by such a collision of sentiment that there is any chance, in a litigated point of this nature, of arriving at a satisfactory conclusion.—ED.

§ Vol. i. pp. 12 and 17. Our correspondent is wrong, however, in stat-

CAMBRO-BRITON *, and, lastly, used by the writer of the justly admired “Essay on the Antiquity of the Welsh Tongue†,” as illustrative of that point, doth not appear, in the judgment of many of your friends and well-wishers, so well established as to bear the weight that is put upon it, but merits a revision and farther confirmation. To promote this object, I beg to propose, for information’s sake, the following questions and doubts, to be answered and solved by yourself, or by some of your numerous and intelligent correspondents.

1. Is there any precedent or example, that sanctions or authorizes the general acceptation of this etymology?

2. Have the aboriginal inhabitants of any other country, in any age, been designated by a proper name, in their respective languages, implying a similar meaning?

3. Did a custom prevail among the earliest inhabitants of the earth to distinguish each other, as having been the first or last comers into a country?

4. Doth the prefix CYN invariably imply *first*, or *primitive*, in point of time? Doth it not also imply *chief*, or *principal*, in merit or in rank? And may not the appellation CYMRY signify, with equal propriety, the *chief people*, as they confessedly were, for the sovereignty of the island belonged to them? And may not this designation be intended rather than the other?

5. Is not the “*first day*” translated, not “*cyn-dydd*,” but “*y dydd cyntaf*?” And doth not the name “*Brigantes*” come from “*Obrieginta*,” and not from “*Cyn-obri*?” And doth not the word “*cynrain*” signify “*chief spearmen*,” and not “*first spearmen*?”

6. If we allow the CYMRY of Britain to be a first or primitive people, we must allow them to have been the immediate descendants of Adam and Eve, or at least of Noah, and that the language, spoken by the progenitors or renovators of the human race, must have been CYMRAEG, and that therefore the CYMRAEG must be the most ancient language in the

ing that this etymology was “first suggested” in the Cambrian Register: it may be found in Mr. Walters’s Dissertation on the Welsh Language, p. 6. *et seq.* and also in Mr. E. Williams’s Lyric Poems, vol. ii. p. 92.—ED.

* Vol. ii. pp. 44 and 373.—ED.

† See CAMBRO-BRITON, No. 24, p. 76.—ED.

world *. Doth not this concession tend to revive and restore the rejected descent from *Gomer*, the grandson of Noah?

7. If the CYMRY of Britain be identified with the *Cimbri* of continental Europe, and with the *Cimmerii* of Asia, why is no mention made of the former by the Latin and Greek historians, who have treated copiously and diffusely of the character and exploits of the two latter? And why do the *Bretons* of Gaul refuse to recognize the CYMRY of Britain, under that denomination, though descended from the same original stock?

8. If the continental *Cimbri* first peopled Europe, why is there no mention made of *them* also, till about one century prior to the commencement of the Christian æra, whereas Hu Gadarn conducted his CYMRY into Britain 600 years at least before that period?

9. If the continental *Cimbri* spake the CYMRAEG language, why are no traces left of it in the names of those territories, which these people are known to have possessed and inhabited, for a long continuance of time, viz. Jutland, and the northern parts of Germany? Doth not this circumstance give a plausible air to the assertion of many respectable and learned authors, that the language of these people was Gothic,—that they themselves were of the Gothic or Scythian extraction,—and that their name *Cimbri* is derived from *Kimber*, which word in the Gothic language is said to signify *valiant*?

10. The dispositions and habits of the CYMRY of Britain widely differed from those of the continental *Cimbri*. The former sought to obtain lands and dominion, not by fighting and bloodshed, but through justice and in peace. The maxim of the latter was “*Dentur fortioribus*.” Rapine, violence, and blood was their trade, and the order of their day. The one had instituted in a very remote period the refined and scientific system of Druidism: the other remained, as they were at first, barbarians. No two people could be more opposite in their principles, their practices, and their pursuits.

* Without wishing to anticipate, in any respect, the reply that may be made to the objections of our correspondent, we feel it our duty to observe here, that he appears to impute to the CAMBRO-BRITON a construction of the etymology in question with which it cannot fairly be charged. The term *CYN*, first or primitive, we never meant to apply exclusively, on the occasion under consideration, to the primæval race of mankind, but rather to a *priority* of settlement by the CYMRY, at whatever period of the world, in some particular country. See the passages of the CAMBRO-BRITON above cited.—ED.

11. Can no better proof of the alleged identity of these two people be adduced, than the fortuitous coincidence of the name? Will an argument, derived from so imbecile and unsupported a source, content the English and foreign antiquaries? Will they not smile at the far-fetched definition of the name CYMRAEG, quoted from Mr. Walters's Dissertation? Can this name mean any thing else than the "Speech of the CYMRY," as the CAMBRO-BRITON itself has defined it? What learned and judicious antiquary will be induced, by a mere *Ipse dixit*, to expunge from his vocabulary the word *Celtic*, and substitute in its place the word *Cimbric*, without any solid reason being given for so doing, but what arises from the absolute necessity of procuring support to an hypothetical etymology; or consent to a revolution in the antiquarian world, which subverts all those revered authorities, which have enjoyed the sanction of ages, sets aside the united testimony of every approved author, both ancient and modern, that has written upon the primæval population of Europe, and transfers the parental preeminence from one migrating tribe to another, as it serves to support or debilitate a preconceived opinion?

Deprecating, as I do, the application of weak and inconclusive proofs to the elucidation of British history, I hope that either you, Sir, or some of your correspondents, will remove these doubts, and place the subject in a clear and convincing point of view. That a certain tribe, speaking a language very similar to the present CYMRAEG, peopled the middle zone of Europe, I do stedfastly believe; and that the inhabitants of Wales were, from time immemorial, designated by the general name CYMRY, I do also believe. But that this name CYMRY was conceived *ab initio*, or at any period prior to the publication of the Cambrian Register*, to imply a first or primitive people, I do as stedfastly deny. The best and safest mode of interpreting British names of persons, places, &c. is to adopt and follow the example and practice of our British progenitors in the imposing of them. Their invariable custom was to call people after the name of their several territories, and to name the territories from some local feature, or striking position, which they respectively possessed. Let this process be pur-

* See the last note in p. 205. *antè*. We repeat the correction of this oversight, not because we deem it a matter of any importance, but because we wish the merit or fault (be it which it may) to rest where it ought.—ED.

sued by a modern Welshman in his attempt to interpret the signification of the names of the three primary divisions of the Isle of Britain, viz. CYMRU, LLOEGR, ALBAN; and he will find that, in the Welsh language, the first implies *a country of dales and steepes*, a character retained to this day: the second, *a region of lakes and marshes*, as the primitive state of England undoubtedly was, (amply attested, among other instances, by the name *Llyn-dain*, London, the lake of the Thames): the third denotes *towering hills*, corresponding, with surprizing exactitude, to the modern appellation, *High-lands* (of Scotland). These several derivations, now for the first time announced, and of which I solicit the favour of your opinion, flow in a natural and an easy manner, and are descriptive of the countries, which they respectively designate: whereas that of CYN-BRO, which must be changed, first, into CYN-VRU, next into CYMRY, seems to be forced and violent, and may be appropriated to designate, in the Welsh language, any *Aborigines* whomsoever, as well as those of Britain *. I am in possession of many other etymologies of British names, equally novel, striking, and descriptive, which I shall transmit to you, if acceptable.

LEOMINSTRENSIS.

P. S. In poetry, the life of which is fiction, it may be allowable to call *Mona* the dark isle: but, when it is gravely reported in a note, that *Anglesea* (or *Mona*), from its thick woods of oak, was anciently called the *Dark Island*, this requires animadversion. You, Sir, are of course sensible, that Anglesea (or *Mona*) did not abound anciently in thick woods of oak, more than it does at present, and that it was never called by any respectable author "*Ynys Dycyll*." The most probable name of it was "*Ynys Dicyllt*," i. e. "not precipitous," like the adjoining county of Caernarvon, its surface being more level and plain, not raised into steep hills, but small elevations only †.

* After all, it is probable, that the names of the earliest inhabitants of Europe, who left Asia soon after the dispersion, are to be derived from the Hebrew language, such as the *Celtæ, Scythe, &c.*—LEOMINSTRENSIS.

† The observations in this postscript have reference to a note on the "Lament on the last Druid," in our 24th Number, extracted from Mr. Parry's "Welsh Melodies", and which Mr. Parry appears to have introduced on the occasion merely as explanatory of the popular notion upon